The order that the churche and congregation of Chryst in Denmarke and in many places, countres and cities of Germany doth vse, not onelye that the holye supper of the Lorde, but also at the ministration of the blessed Sacramente of Baptisme and holy Wedlocke

(1) (2) (3) (4)

Set forth by Myles Couerdale.

Non possumus que audiuimus et vidimus non loqui. Acto. 4.

God soo, that after he had by thys meanes instructed them to humilytie, he made an ende of thys vnluckly contencyon, or that the lest qualifyed it for that tyme, so that in the meane seasō it myght be fynyshed. Thys haue I spoken because there is as yet no order established, wherin that concorde is appoynted, whyche thynge were very necessarye. But thys thynge shal be when God wyll that all they whyche should set an order in these thynges, do agree in one.

In the meane tyme thys ought to suffyce you, that there be a brotherly frendshyppe and conjunction betwene the congregacyons: as belongeth to the christian communion. Wyth one voyce therfore we all confesse, that whan wee do accordynge to the institucyon of the receyue the sacrament wyth faythe, we are doutedly made partakers of the substāce of the body and bloude of Christ. Howe thys thynge shoulde be done, some men can better declyne & more playnly expounde, than some. thys thynge is chyefly to be remembred, that exclude all carnall imaginacyō, and that mynd ought to be erected vp into heuen, and thynke not our lorde Jesu Christe to be that he may be conteined in corruptyble creatures. Agayne, leste the force of thys moost sacred mysterye, shuld be dimynished, we must thynke that it is wrought by the secret wonderful power of god. and that his the bonde of our partakyng, which is for that cause called spirituall.

Finis.

TO all them that hōger & thyrst the glory of god & welth of theyr neighboures, be grace mercy & peace frō the same eueria tig god our most deare father in heuen thzough our lozd & only sauiour Jesu Chziste.

It were to me a singular comfozt (my right deare & entierly beloued bzethzen, and systren in Jesu Chziste) yf I myght be wyth you my selfe continually, and communicate vnto you some parte of lytle tayst, whyche I haue receyued of the Lozde my God foz your sakes. And all the lawful wayes that I could deuyse, haue I soughte this great whyle, to optayne licence of the hyer powers foz the same purpose.

But it wyll not be wherfoze thoughe I behyndzed and kepte frome you by all the meanes that Satan and hys membzes can ymage yet shall ye haue my pooze herte yet wyll, I not ceasse to wyshe you good yet, wyll I doo the best foz you that I can, althoughe it be but wyth my pen.

In token wherof, I haue sette fozthe vnto you the ozder and maner that manye whyche haue receyued gods wozde vnfaynedly, do vse not only at the most holy supper of our Lozde, but also at the mynystration of the blessed sacrament of baptisme, and whan any couple of persones are ioyned in to holy wedlocke. And thys haue I done, to the intente, that whan ye haue spied and do see, that thys ozdze is agreeable vnto gods wozd not varyinge frō the most wholsome doctrine therof. Ye may wyshe in your hertes to haue gods trueth pzospere lykwyse amonge you in the realme of Englande: And pzaye vnfaynedlye wyth me and all other sinners, þ the father of mercy & god of al cōfozt wyll so lyghten & illuminate the hertes of oure

rulers

eulers that they may folow the erneſt monicis of the ſeconde Pſalme, & be nomore wythoute vnderſtandynge, but bee wyſe by tymes and embrace the ſonne of god, whyle he offreth him ſelfe vnto thē. And not only to ſuffre the word of god to haue the vpper hande aboue al other doctrines, but alſo thē ſelues to lay to theyr hādes in abolyſhyng the blaſphemous & dānable abuſes that are here (as yet) ſuffred aboute the foꝛſayd thꝛe pꝛincyples of Chꝛiſtes religiō, wher foꝛe deare bꝛethꝛē, whā ye compare thys oꝛdꝛe vnder wꝛytten (whyche is the doctrine of gods word, & pꝛactyſe of the pꝛimitiue church) to the vayne ceremonies vſed here yet (after the churche of Rome) lyfte vp your hertes to almyghty god and beſeche hym, that foꝛ Chꝛiſtes ſake he wyll ones grant, that theſe thꝛe (hys holy ſupper, holy Baptiſme, & holy wedlocke maye bee truly & ſyncerely miniſtred and pꝛactiſed alſo emonge vs. To the gloꝛye of hys bleſſed name and increaſe of hys kyngdome foꝛ euer.

Amen.

¶ The oꝛdꝛe taken foꝛ the due mynistracion of the holy ſupper of the Loꝛde.

FOꝛ thy better inſtruction thou ſhalt fyꝛſte vnderſtande, that the bleſſed ſacramente of the body & bloud of the loꝛde (the woꝛthy memoꝛyall of our redēption) is at no time denied to any Chꝛiſtē mā (wher gods woꝛde is truly pꝛeached (yt he lauſully require it. And as none doth miniſtre it, ſaue þ pꝛeſt why che is the officer appointed therto. So is it not miniſtred, but whan ther be other pꝛeſent to receyue it aſwell as the pꝛeiſt. Now becauſe that wher gods woꝛd is truly pꝛeached, mē do ſe the

frulte of the laid holy lacramēt, therfore refore they the oftener to the lame holy lupper of the lorde and delyte the more ther in. But ſpecially to ſe what a nombre coume to it on the ſondaye and how deuoutly, it wold do ones hert good. And bycaule they mai the more frutfullī be partakers therof, therfore on the laterdaye whan the preachynge is done(for euery daye they haue a ſermon) all ſuche as are appoynted in the ſelues to be partakers of the Lordes lupper come(one after another) to the preyſte: of whom they lerne, not onely what the Sacramente is and the ryghte vſe therof, but alſo they beynge repentaunt and ſory for theyr ſynnes, and profeſſyng amendement, receyue there gods promyſes for theyr abſolutyon, to the ſyngulare comforte of theyr conſcience: and are exorted by the prieſte, to do agaynſte the morowe, as the holy Apoſtle Paule byddeth them: that is euē to trie, examen, and proue them ſelues, whether they can be content vnfaynedlye in theyr hertes, to take better hold on the kingdome of god then they haue done in tymes paſte, to be more ſtedfaſte in fayth and hope towarde God and hys promyſes, to be more feruēt in prayer and loue towarde God. and for hys ſake to ſhewe vnfayned loue towarde euery man, to forgeue hartely as they wolde be forgeuen, to mortifye theyr fleſhe daylye more and more be reaſonable abſtinence and godly exerciſes of the ſpirite and vertuous occupacyon of the bodye, to bee glad in diſtrybutynge the workes of mercye to the poore. ꝛc. And whan the prieſte, preacher, or curate(for all is on thyng) hathe geuen euerye one thys or ſuche a lyke exortation, and entoyned ech one hys penāce accordyng to hys eſtate

(as subiectes to be true & obedient to their rulers seruantes to be faythful & diligent in wayting on theyr masters cõmaundemẽt, chyldẽ to honour & abeye theyr parentes, & to lerne vertue whyle they be ponge, housholders to kepe their houses in the feare of god, & so forth) whan the preest (I saye) hath enioyned them thus to lyue and to increase in the same wel doynge, he commyteth them to God and to the worde of hys grace. And so they departe,

¶ On the Sondaye in the mornynge (at vi. of the clocke in Sommer, and at. vii. in winter the bell tyngethe, and the people prepare them selues to the churche, so that sone after the bell hath ronge the seconde tyme, the churche is almoste full of men, women and chyldren. Then a lytle a foze the houre is expired, they ring the bell the thyrde tyme, whyche ceasseth not tyl the houre stryke: And at the quere doze beside the table of the Lorde, stonde two good sober syngynge men, whyche (commenly a quarter of an houre a foze the sermon) beginne a psalme and all the people bothe olde and ponge wyth one voyce do synge wyth them, after such a fashion that euerye note answereth to a syllabe, and euery syllabe to one note commenly and no more so that a man may well vnderstand what they synge. But fyrst foz the moste parte they synge the Pater noster in theyr mother tonge & then the Psalmes, some tyme mo, some tyme fewer accozding as the tyme requireth but al in their owne language. Nowe whan the clocke smyteth (whyche is comenly. vii. in Sommer, & viii. in wynter) the superattendent oz chyefe curate commethe into the pulppt, and fyrste of all, he wyshyeth vnto hys audience and to hym selfe

grace

grace mercye and peace frome God the father thzough his blessed sonne Jesus Chzist ours sautour: And to the intent that there hartes maye be opened to the true vnderstandynge of the gospell. which heis aboute to pzeach vn to theim he exhozteth them to call foz helpe to the holye Gost Do after that the two foz= layde men(oz at the leest one of them hath oz= derly begone all the church folowethe and synge with one voyce vnto the holy Gost this longe Vent sancte spiritus &c. oz suche ano= ther lyke it in theyz mother tonge.

¶ Then the pzeacher taketh the gospell of that pzesent sondaye oz some other place of ꝯ scripture. that he is appoynted to declare and expoundeth it clearelye by the other manifeste places of the bybie, notynge in it suche les= sons such consolacions and suche enlamples as are foz the edyfienge of his audience

¶ Comenly at the latter end of the ser= mon he make aperey shozte rehearsal of it by the way of exhoztacion to the people oz pzayer to ward God. And then requireth he them to confesse and knowledge theyz sinnes vnto God wyth him euery man in hys owne consci ence and to saye suche oz lyke wozdes in hys harte as I haue pluralye expzessed in the ge= nerall confession that I humblye offered vn the kynges mooste honorable counsayll foz the edyfyenge. Anno 1539. whan the pzeste hathe pzayed foz all estates and made thys oz suche a lyke confession in theyz name, he pzay= eth God to be mercifull to them to blesse them to shewe the lyghte of hys countenaunce o= uer them and to haue mercye on them.

¶ Then geueth he the⁊ this or suche a lyke absolucion and sayth:

TO all them that repent and are sory for theyr synnes, detestinge and abhorring theyr olde wycked lyfe Yf they be hongery⁊ thirstye for Gods mercy in Christ, beleuynge surely to haue forgeuenes only by him purposinge to forsake all abhominacyon of lyuyng and from hensfoorthe to lyue in the feare of God⁊ vnfaynedly to kepe his commaundementes To all suche by the vertue of Goddes worde and commyssion of the same I pronounce and warraunt fre remyssion⁊ cleane forgeuenes of all theyr synnes ¶ To the other that, wyll not repente, but styll harden theyr hertes agaynst Goddes trueth, contynually abydynge in the blyndnesse of false doctryne⁊ fylthynes of wycked lyuyng, hauyng no purpose nor mynde to come to repentance. To all suche (by the vertue of the same warrande and commyssion therof) do I pronounce damnacyon and the terryble wrath of God, vntyll they amende.

¶ So after that he hath wyshed the peace of God vnto hys audyence, he cõmeth downe Then all the congregacyon and church in maner afore sayde, do synge the Crede or beleue in theyr owne mother tonge. And whan that is done, the curate or els his coadiutour, standeth vp afore the table of the lorde, and requyreth all such as are apoynted then to be, partakers therof, to be well ware what they doo, and to make a iuste accompt with them selues after what maner they haue proued and tryed theyr owne consciences, whether it be done vnfaynedlye and in an ernest maner and whē the

be

be at one wyth al men, and so forth. Yf it be so in dede he geueth god thankes for it. Yf no, he prayeth the̅ right ge̅tly, ꝓ they wyll thynke no shame to ablet the̅ selues fro̅ thys holy supper, tyll the reco̅ciliation be made, lest they come to it vnworthely. And the̅ he geueth the hys exhortation, or els another suche lyke.

¶ An exhortacion at the supper of the Lorde.

DEare frendes, we are all baptysed into the deathe of oure Lorde Jesu Christe: wherfore after holy baptyme, we muste al the daye of our lyfe, fyght & stryue in continuall battaile & warre against synne, deth and the dyuel, and so beare about w̅ vs in our bodyes the passio̅ and death of our Lord Jesu and must proue by experience, that the enemies who̅ we haue to do wythall, are nother weake ner feble, but myghty and valyante, to whose power men are naturally subdued so that vpon erth ther is none so myghtye, as to resyste this power of darknes through his owne strenght, so feble and weake is all oure abylite in co̅parysou therof. For the whyche cause God the father through Christ his deare sonne hath ordeyned another power and kyngdome, in the whych is ryghteousnes and lyfe: and through his deth & bloud hath he deliuered vs & brought vs fro̅ sinne to ryghteousnes, fro̅ death to lyfe fro̅ the dyuell to God, & hath included the kingdo̅ of hys grace in the preachyng beleuyng and folowyng of his worde: whyche beynge begon in the holye Christentye, shall go forthe wyth the laste daye, that we whych receyue, beleue, & do after the same worde (by the merytes of Christ our reconciler and sauiour) shuld be & co̅

tynue for euer his deare children, and heyres of the kyngdõe of grace, ꝑ is to say of euerlastig saluaciõ, for almoch as we through such faith do eate cõtinually his flesh & drinke his bloud that is to say, abyde in hym and he in vs.

¶ To the intẽt now that this so great goodnes declared by ꝑ word of god, myght daily amõg vs be practised, distributed & exhibited, therfore hath the gracious & mercifull Lord Jesꝰ christ instituted & ordeyned a remẽbraũce of this his wõdertul worke and cõmaũded, that we at his supper in ꝑ sacramẽt, shuld eate his very body & drike his very bloud wherby the hartes of al such as are faythful beleuers & fere god, might be assured of this same grace of God, & euerlastig saluacion. And also ꝑ in ꝑ holy cõgregacion & church his glorious remembraunce might be kept, ꝑ is to sate, to geue hym thankes and praise, to syng, speake, preache, & reade therof, to exhorte & confort one another amonge our selues, And finally with all faithfulnesse one to shew toward another such loue and fauour as we our selues haue receyued of oure deare Lorde Jesus Christ.

¶ And for almoch as we nowe are hapned in to these latter dayes, in the which this so precious treasure is vnhalowed and wyckedlye abused. This holye Sacrament shall (for the necessarye causes nowe rehearsed) be to vs also a testimonie of this prẽsẽt tyme before god & the world, that we do vtterly both in worde and dede, refuse and forsake all the diseatfulnesse of the Papistrie, and that we faythfully with all oure heartes submit our selues vnder the Gospell of Jesus Christ.

wherfore

Wherfore ye dearly beloued in the lorde, for as much as this matter is so wayghtie, euē gods owne institution & ordinaūce, ye & his cō maundemēt also that we should do it: And lykewise seyng the necessite wh'ch shoulde cause vs to accomplysshe the same, is so great, specyally on our behalfe towarde God (to whome we owe a longe Deo gratias and thākes) we ought in no wyse to refrayne our selues from it, nether suffre our selues to be kept backe therfrom: but of tymes with repēt hertes to seke this our soules medecine & cōfort of our conscience: beleuyng what Chr'ist sayeth to vs herin, and doing as he commaundeth vs.

And as for thole that seke no such repentāt hertes sayth & confort herein, but lyue in open blasphemy, continuyng in synne & wicked lyfe, They shall knowre, that they are vnworthy of thys holy supper, and also excōmunicat, tyll they amende.

But to the intent that the vnrepentāt may thorow the grace of god be lyghtened, and that we our selues may frutefully enioye thys supper to the amēdmēt of our lyues, & also that all Chrystēdome generally may be come the better & be edified. Therfore let vs hartely make oure prayer to god the father of all mercy/ beleuyng assuredly, that he wyll graciously here vs thorow our Lord Jesu Chryste, who cōmaunded vs to praye: and promysed vs, sayenge: Aske ye and shall haue: seke and ye shall fynde: knocke, and it shall be opened vnto you.

Wherfore in consyderation of the same cō maundement and promys, lyfte vp your hertes and saye thus wyth me, in your prayer.

O Lord god our father in heuē we thy vnsa-

eable chyldren vpon erth beleche the that thou wyll mercyfully loke on vs lend vs, thy grace.

That thy holy name may be Sanctyfyed among vs and in all the world thorow the pure and syncere teaching of the word, and through ernest charite in our dayly lyuing, and our conuersacio. Seclude thou graciously all false doctrine and euyl lyuing, whereby thy worthy name myght be blasphemed and slaundred.

O let thy kyngdome come and be greate. All synfull, blynd people and such as are holden captyue of the deuyl in hys kyngdom, those bryng thou to the knowledge of the true fayth in Iesus Christ thy sonne.

Strengh vs Lord wyth thy spyrite, to do and to suffer thy wyll both in lyfe and deth in well and woo, that our wyll may all way be broken, offred vp and mortifyed.

And gene vs our dayly bread: Preserue vs from couetous desyre and carefulnes of the bely, that of the we may be assured to haue abundance of all good thynges.

Forgeue vs our trespace, as we forgeue them whych offende vs: that our hert may haue a sure and glad conscyence, and that we neuer feare nor be afrayed for any sinne.

Lead vs not into tentacyon but helpe vs through thy spyryt to subdue the flesshe, to despyse the world wyth hys vanities, & to ouercome the deuyll wyth all hys craftie assaultes.

And finally delyuer ꝑ vs frō al euell, both bodely and gostly, temporall & eternall. Amen.

They that ernestly, desyre all thys, let thē say: Amen beleuyng without any doubt, ꝑ itis graūted & heard in heu̇ accordyng as christ promised vs, sayeng. whā ye pray, beleue assuredly

that

that ye shal haue it vnchaunge to passe. Amen.

Then rehersed he the wordes of ye holy Supper out of the euāgelistes Mathew, Marke & Luke & also out of S. P. Cor. xi. saieng.

¶ The Lord Jesus the same nyght wherin he was betrayed toke bread, and geuyng thankes brake it and sayd. Take ye, & eat thys is my body, whych shalbe geuen for you. This do in the remembraunce of me. In lyke maner whā supper was done, he toke the cuppe also sayenge: Thys cuppe is the new testamēt in my bloud. As ofte as ye drynke this doo it in the remembraunce of me.

This done, the whole church in maner above sayd, do syng a psalme or two of thāke geuing for this blessed sacramēt. And in the meane season they that are appoynted thē to suppe with the lord, come soberly and with great reuerēce one after another (the nē fyrst & thē the wome) to the table of the lord: wher they kneiyng (one I say after another) receyue at the hand of one of the preistes, the sacramēt in fourme of bread And thē goeth he wyth lyke reuerence to the other end of the table, & at the hād of another of the preistes (whych standeth there ready for the same purpose) he kneieth downe, & receyueth it also in the fourme of wyne, & all the other folowe reuerētly, & do the same. If one of the preistes or bothe be dyspoled lykewyse as then to suppe wyth the Lorde, kneieth downe, and hys companyon serueth hym.

And euen so doth he also to hys felowes in lyke maner and reuerence.

If the communicātes and they that receyue then the sacramēt be many, they syngc the mean

psalmes of thankes geuyng: els synge they the fewer.

When thys holy supper is done, and the partakers therof that were appoynted therto, one of the ministers standeth vp, and exhorteth the people to geue erneste thankes to god, with thys or such a lyke prayer.

O almyghty God moste mercyfull father, which that openest thy gracyous hande, wherby all thynges lyuyng haue theyr foode in due season, we geue honour prayse and thankes vnto the for all thy benefytes both goostlye and bodely, whych thou hast rychely poured vpon vs wythout any of oure deseruynge: but specially we thanke the for this worthy memorial of our redemption where in thou haste norysshed and fed our soules wyth the body and bloud of thy deare sonne oure Sauiour Iesus Christ blessed for euer. Amen.

In other.

O Lorde Iesu Christe our redemer, honour and prayse be all waye geuen vnto the for fedyng our soules wyth thys spyritual and heauenly foode. And we beseech the for thy tender mercy, that as thou haste geuen it vs for a sacrament of continuall thankfulnesse, of dayly remembrauñce and of charitable vnyte. Euen so much mercyfull sauiour, lend vs al way thy grace, to be thankful vnto the for it, and not onely by it to be continually (myndeful of our redẽpcion purchased thorow thy death & bloudshedynge) but also in cõsideration therof, to increace in loue towarde the, and al mankind for thy sake. Another.

O Lord god almyghty, we thanke the wyth all our hertes ỹ thou hast fed oure soules

wyth

wyth he body & bloud of thy moſt deare ſonne And we beſech the vnfaynedly, ſo to illuminate our mindes wᵗ thy holy ſpirite, ꝑ we may daily increace in ſtrēght of faythe to the, in aſſuredneſſe of hopen thy promyſes, and frequentneſſe of loue towarde the and our neyghbores, to the glory and prayſe of thy holy name. Amen.

Thus the preiſt cōcludeth & endeth the office of this prelēt miſterie, & bleſſeth the people, rehearſing theſe wordes of ſcripture. Nume. 6.

¶ The lord bleſſe you & preſerue you: the Lord ſhewe hys face to you & haue mercy on you: the Lorde turne hys contenaunce vnto you, & geue you peace. Amen

And ſo they departe.

¶ The order for taken the due miniſtracion of the bleſſed ſacrament of Baptiſme.

ON the Sōday at one of the clock after none, they haue a ſermō of an houre longe, with like ringyng & ſyngynge of pſalmes afore in theyr mother tōge, as thei had in ꝑ morning to the which preaching ꝑ people come as thike as they dyd thē. And as they ſinge a pſalme for grace to the holy gooſt in ꝑ morning, ſo do they here alſo & at euery ſermō, wher or whā ſo euer it be made. And like as in the morning whā the ſermon is done, the preacher exhorteth them to confeſſe theyr ſynnes wyth him in theyr hertes and there vpō doth abſolue them by the power and auctorite of Gods word. So doth he here alſo in lyke maner, & in euery ſermō. Thē ſyng they a lyke ſonge of thāke ſgeuyng as they dyd in the morning, and as they be accuſtomate to do after euery preachyng.

In the meane ſeaſon whyle this pſalme of thāke ſgeuyng is ſonge (or elſe afore) the font is

prepared, the mydwyfe is ther present with the chylde, or mo mydwifes, yf ther be mo chyldren to be Christened (as ther be comenly) wt a faire company of honest sobre wemen. And whē the psalme is song out, the mynyster beynge there redy at the font, readeth a lesson of the bible And whan he hath declared it compendyously to the edyfyeng of the congregatyon, he exhorteth them, that for asmuch as all men are conceaued and borne in-fynne and that seyng it is vnpossyble for a man to come in to the kyngdome of God, except he be borne a new and regenerate. They wyll shewe and declare theyr godly ioye, and call vpon God the father thorow Jesus Christ and in his name, that he wyll mercyfully Baptyse that chylde, or those chyldren, wyth the holy goost, and receyue hym, or them, to grace.

Upon the same exhortacīō, they make theyr hartely prayer beseechyng god to haue mercy on the chylde, and then addethe he thys or suche a lyke petycion in theyr name, sayng.

O almyghty god whych in commaundyng vs to pray, hast assured vs, that we beleuynge stedfastly in thy promes, shall haue all that we desyre, specyally concernynge the soule, wherin we seke thy glorye & welth of oure neyboures. Our humble petycyon is the, o moost deare father, is that for asmuche as thys chylde it not wythout orygynall synne. Thou wylt consydre thyne own mercye, & accordynge to thy promes lende thys chylde thy good spyryte,
that in thy syghte it be not comted amonge the chyldren of wrath but of syghte, and grace, and become a membre of the vndefiled church spoused to Christ thy deare sonne in fayth and ioye

vnfained

vnlayned, by the meanes of the same Jesus Christ our Lorde. Amen.

Another prayer.

O Almightie eternal God, most mercyfull father, For as much as ꝑ iust liueth by faith & vnpossible it is for any man with out beleue to please ꝑ, we beseech ꝑ, ꝑ thou wilt graūte to this childe ꝑ gift of faith, wherin ꝑ wile leade & alsu his heart in ꝑ holy goost, according to ꝑ ꝑmes of thy cōne ꝑ ꝑ iwarde regeneracio of ꝑ spriete may be truly represented by ꝑ out ward baptyme: ꝑ ꝑ child may be buried with him in to death, and be raised vp by hym from death agayne. To the prayse of thy glory and edifienge of his neighboure. Amen.

¶ Sometyme also the preest readeth this parcell of the x. chapter of S. Markes gospell, saying:

And they brought litle children to him ꝑ he shuld touch them, And his disciples rebuked those that brought thē. But whan Jesus sawe it, he was displeased and sayd vnto thē Suffre litle chyldren to come to me, & forbydde them not, for of suche is the kingdom of god Verely I saye vnto you: whosoeuer receaueth not ꝑ kingdōe of god as a child, shall not entre therin. And he toke them vp in his armes, & put his handes vpon them, and blessed them.

Then ꝑ godfather yf it be a manchilde (or the godmother yf it be a womā childe) holdynge the childe in his armes, commeth and standeth by the preest, who asketh him on ꝑ childes behalfe, yf he forsake ꝑ deuell & all his workes he saieth yee, & vpon the ꝑtes interrogacion he cōfesseth his faith in the face of ꝑ church. So ꝑ preest taketh the childe in his left hande & with his right hād he poureth water on his head and

lynge hym by his name(as he dyd afore) and baptiſynge him in the name of the father, and of the ſonne, & of the holy gooſt.

Fynally, the miniſtre committeth the chyldren to the prayers of the congregacio, & exhorteth the godfathers & godmothers moſt earneſtly, to ſe that the chyldren be brought vp and inſtructe in Chriſte knowlege & vertue, the glory of God & edifieng of the comen welth.

Then lynge they that plaine eyther coũcerneth ſom thankes geuyng to God for his worde or els ſome neceſſary petition.

And ſo they depart.

Nowe in lyk maner as thou ſeiſt thisbleſſed ſacramẽt miniſtred on the ſonday, euen ſo wyth lyke reuerence do they vſe it at the ſame houre on thoſe weke dayes, ỹ the cõgregacyon (wt ỹ auctorite of their head rulers(hath appointed to ỹ vſe: And yf ỹ childrẽ in ỹ meantime be in any daunger, then the mydwyfes baptiſe thẽ. And as the congregacion & multytude of people is greate at the myniſtracion of holye baptime on ỹ ſonday. ſo is it alſo on the other appointed dayes, though they be worke dayes. Wherby it is to be noted, that the inſtitucyon & ordinaunce of God is in greate reputacion amonge thẽ: for as it is miniſtred reuerẽtly, ſo is it heard with greate deuocio & feruentues: And though ther be alwaye ſome vnthankefull lyuers yet the flocke of Chriſt be euer bringinge forth good frutes, & folowe the worde of lyfe in their conuerſacion.

¶ The order taken for the due miniſtracyon of holy wedloke..

AS touching Gods holy inſtitucion or mariage, thou ſhalte vnderſtand, that preuy contractes are auoyded alſmuche, as maye be:

And

And yonge folkes are so well brought vp in ꝯ feare of god and instructe in the knowledge of his worde, that they wyll not lightly be intyced to runne on head, & marye without the honest consent of theyr parentes and tutours. Agayne the fathers & mothers which haue yong folkes ayte to marryage, are circūspect, not sufferyng theyr sonnes and doughters to go long beyonde theyr tyme vnmaryed: but both for ꝯ auoydynge of vnclenly conuersacyon in theyr childrē, & also for theyr owne discharge they ꝯuyde thē honest mariages mete for thē. Which thynge to do, they are not only in the dayly lessons that they heare, but also by the side godly practises of suche holy men as was Abraha Isaac. &c. Neither do ꝯ two yong glōnes come togyther after a lyght or vnsecret maner, but euen at theyr handfastynge (whan the knot of holye wedlocke is fyrst knyt) there are present ꝯ father and mother of the partyes, or elles (yf they be deed or absent) theyr nexte kynsfolkes & tutours, and so is also some honeste discrete preacher or curate of theyrs, who to ꝯ edifieng of them, maketh a Godly collatiō out of Godes worde, for theyre enlample, lernynge and comforte in holy wedlocke.

So whan the tyme approchethe that they shalbe maried openly in the face of the churche the curate in ꝯ presence of the whole cōgregatiō geueth warning certayn dayes afore, & requyreth that yf any mā know some lawfull impedimēt to hinder the sayd mariage, he wyl notifie it at his monicion. If no hinderance be made thē at the day appointed, the brydgrome hauyng a cōpany of honest mē with him, & likewyse ꝯ bryde hauing an honest cōpany of wemē with her

come to the sermon in the morning (which as I sayde afore, is euery daye at .vii. of the clock in Mōmer, & at .viii. in wynter) & after þ the preching is done and the sacramente ministred in maner afore sayde, they come bothe before the preacher, & in þ meane tyme, the hole churche in theyr mother tonge, do synge the .cvi. psalme Beati oēs qui timent dñm.

Then the preacher speaketh to them bothe by name, & asketh thē sayēg: M & M, are ye minded to lyue together in holy wedlocke, & to testifye & confyrme þ same your purpose here in þ presence of this cōgregatiō? They answere, yes Thē, saith he, I take you all here þ stāde by to witnes, requiring you to record þ same, & to remembre it, & saieth moreouer. Yf there be any mā here þ knoweth a lawfull impedimēt by gods word, þ these two glōs may not procede forth together in mariage, let hym speke now. So yf there be none to make impedimēt thē the preacher sayeth, For asmoch as here appeareth no hinderaūce to þ cōtrary but þ ye may go forth together in holy wedlocke, I pray god stablish þ thīg þ he hath wrought in you/ Seing also þboth your cōsentes are knyt in hole wedlock & ye cōfesse the same here openli before god & the worlde, I declare & pronounce you to be maryed together, In the name of the father & of the sonne & of the holy goost, And in so sayng, he ioyneth their handes together, & addeth moreouer, let no man therfore separate theym asunder/whom god hath coupled together.

This done, he exhorteth them to remembre how that god hath ioined thē in holy mariage and (according to the commaundemēt of god) to loue one another, & so to kepe theyr houshold and to bryng vp theyr chyldren, whan god sē-

deth them, in the feare of god, that theyr whole lyuing may redound to the glorie of his holy name, and edifieng of the comen welth.

Then rehearseth he this, or suche another, prayer in the name of the whole churches congregation.

O Almyghtie god, father of heauen. For as moch as it hath pleased ꝓ to cal these new maried folkes vnto holy wedlock, like as at ꝓ beginninge ꝓ sawest it not good for a man to be alone for the whiche cause ꝓ madest him an helper lyke to hym selfe, so ordeynedst ꝓ they two shulde be as one persone, we beseche the, that vnto these new maried folkes thou wylt graunt thy holye spirite, wherby they lyuynge in holy wedlocke, may stydl trust in thy goodnes ouercome all tentac ō, leade a godly honeste lyfe to ꝓ edifieng of euery man. Bielle the also that ī ꝓ frute of theyr bodie they may praise ꝓ so bring vp the same, ꝓ it may be to thy glory and profyt of the comen welth. Amen.

Then the churche syngeth a Psalme of thankes geuynge, and so departeth.

¶ The conclusion of this lytle boke.

Thou seest now what ordre is kept in the miniſtracions vse of the forsayd thre holye ordinances of god: concernynge the which I wryte here nothyng of had I wyst nor of no certaynties but euen as I know, and as I haue not onely seue with myne eyes and herd with myne eares, but bene ꝑsent also ī ge ī many a day at the execution, practises experiences therof which thinges as I wryte to gyue al good hertes occasion of feruent prayer to God, that he wyll graunte hys worde to growe lyke vnto

amonge vs, Euē so in the vertue of Gods ho-
lye name, and for that precious bloude sake of
his most deare sonne, I admonysh & exhort al
subiectes to be pacīēt to auoyde all kynd of se-
dicion, to committe the reformacion of all er-
roues, superstitions, ceremonies, vayne tradyc-
cyons, wycked lawes & vniust statutes of men
Euen vnto God the authour of peace, and to
the worlynge of his spirite in those prynces &
rulers whō he hath called to office for the same
purpose: let no man be slacke in his duetye but
geue God that which is his, and to the kyng þ
thynge that belongeth vnto him, according as
Christ commaundeth Math. xxii. and as sayn-
Paule exhorteth Roma. xii.

This I saye, to stoppe the mouthes, and
the blasphemous tonges of suche as wyll not
ceasse to rayle on me and to slaūder me) yea e-
uen to the kynges maiestye) as though I were
a peruerter of comen order, or toke vpō me to
chaunge the lawes, and to make newe statutes
Naye ye vngodlye ypocrites, not so, but as I
am sure þ there is heuy dāmacion layed vp for
all such subiectes as rebell or make sedicion a-
gaynst theyr Prynce, or disobeye the leest com-
maundement of God in theyr soueraigne. Eu &
so am I assured, that there is no lesse dāmaciō
prepared for those rulers or heades, that make
vniuste lawes & cruell statutes to mayntayne
theyr owne lustes and oppresse the poore. I re-
porte me to the. x. chapiter of Esaye the. ii. and
iii. of Micheas, and to the later ende of the. v.
chapter of the prophet Hieremy. Let all rulers
therfore beware, that they make no actes of
parlyament nor statutes agaynst Gods word
and let al subiectes learne of S. Pet. (i. Pe. ii.
to be obedient. &c. And not onelye that but
yf they he commaunded anye vnlawfull thing

then let thē learne of the same saynt Peter (Act. 4.) to obeye God more then men.

In the meane tyme tyl Gods blessed word onely be ruler emong vs, & tyll al wycked institucions of mē be abolyshed, let those ꝑ feare God vnfaynedly be feruent in theyr prayers, and encreace in all thānkfulnesse & vertuous lyuyng towarde God and men. Let no man, woman, nor chylde of God be slacke in hys dutye: but lette fayth increase in strēgth, let hope be euermore & more assured of Gods promyses, let charite all way loue God & hyr neyghboure, and leaue no good worke vndone that may be to Gods glory and mans profit. And then shal we be knowen, not only readers and hearers of the trueth but true dyscyples of the same. And though wee can not attayne to the perfectnesse of that comen welth whyche I speake of afore (where Gods ordynances are so reuerently myntayned, the poore so tenderly prouyded for and youthe so vertuously brought vp) neuertheles we doinge our best, & beggyng strenghte of God to do more then we cā do of our selues, shal not only be alowed & accepted in hys syght, but also haue the cōtinual assistāce of his holy spyrit: wherby we sufficiētly harnessed and armed against al tēptacions of syn, hell, deuyll & our own flesshe shall alwayes haue the vpper hand of thē, as we haue (thorow the only power of God) ouercome so many stordy wyndes & tēpestes of aduersite in tyme past, and as we hope to escape these present troubles by the helpe of Iesus christ whose name be blessed for euer. Amen.

¶ A lytle complaynte with a shorte exhortacion made vnto al them, that are no fulfyllers wyth Gods worde, but vnfayned lyue thereafter.

LIke as god (accordyng to hys moſt bleſſed nature) euer louyng, gracyous, merfull & true, dothe al waye ſende hys worde afore he plage the worlde, & geueth vs warning afore the deſtruction come, wyllynge vs to conuerte vnto hym to forſake our owne euell wayes, & to laye hand on eternal lyfe. Euē ſo contrary wyſe the deuyll, the father of falſhed and lyes, enuyeng mans ſaluacion, caſteth euer one bone or other in the way, to hyndre the glory of god, to ſtoppe hys worde, to kepe backe hys trueth, leſt thorowe the ſtedfaſt beleuynge and folowyng therof, his own kyngdom ſhuld be mynyſhed Gods amplyfyed and increaſed. Somtyme to hynder the goſpell of the glory of the great god, he ſtereth vp tyrānye & cruelnes, moueth ſome rulers or great men of the world to take part agaynſt it, to perſecute it, to trouble and vexe them whom god hath called vnto it Enſample wherof ye ſe in Pharao, in kynge Achab, in Antiochus, in Herode, and in thoſe great prelates ꝑ ſhewed theyr whore charite vpon our ſauiour Chriſt, and his Apoſtles. The deuyll alſo to ſet vp hys kyngdome the better, getteth hym chaplens for hys owne to the (ſuch as were Baals prophetes 3. Regū. 22. that they maye euer eyther in confeſſyons or otherwyſe, moue kynges and prynces to take part againſt theyr owne ſaluacyon, and to trouble ſuche as tell them no dreames, no phantaſyes, but euē the very worde of God. As the prophete Mycheas dyd.

Somtyme (I ſay) leſt the trueth ſhould be beleued, the deuyl as he is the father of lyes, ſo getteth he falſe wytneſſes to teſtyfie euen agaynſt Chriſt, & againſt poore Stephē & Paul his miniſtres (ye & to preach) ꝑ theyr doctrine is naughte,

ledicious, newe lernynge, & heresy, Mat.xxviii. Mat.i. Actu.vii xviiii. that they wyll dest roye good workes. Roma.iii. that they wyl kepe no holy daye Math.xii. Johan.v. that they wyll not fast. Mat.ix. Mar.ii. Luc.v. Thus (I say) is the deuil euer about to ouerthrow Christes kyngdome, & to set vp his owne. And because his lyenge chaplens shoulde the better fyght agaynste Christ, he teacheth them to go craftely to worke, to lye & spare not, to call the disciples of Christ, new felowes, to saye, that they care nether for fastinge nor prayenge, for almes dede nor for good worke, yea make ꝑ world beleue (sayeth ꝑ deuel) ꝑ they care nether, for one ceremonie ner eyther for one sacrament nor other. Such lyenge lessõs doth the deuel teache his scolers, & not onely this, but also to wrest and wryng the scripture frõ the manifest vnderstãding of it, of ꝑ which ingnyge cast he hath genen thẽ an ensãple in ꝑ 4. of Mat. & 4 of Luke

Who now considryng this great decay of Godlynes, that the deuel hath brought into the worlde (partly thorow the tyrannye that he hath stered vp in great men, partly thorow ꝑ false wytnes bearynge of ypocrites and lyenge teachers) hath not cause to mourne in this behalfe: who wyll not be sory to se Gods holye worde thus persecuted, thus exyled, thus euyll reported, thus belyed?

Neuertheles all this euyll doth not the deuell thynke sufficient, he cã not here withal be content, but he entreth in also amonge thẽ that professe the name of Christ, that are called his brethren and disciples, that pretende to loue & fauour his truth: And among them, loke who is mete for his purpose, moost inconstant and leest regardeth Christes worde in his hearte,

of hym he maketh eyther an whoremonger & disceyuour of his neyghboure, or a folower of other vyces of his owne carnall lustes, robbyng hym vtterly of that most holy, most stedfast & lyuynge fayth that Chryst taught, & also of those worthy frutes of the spyryte of God repētance & workes of lyght, whiche ỹ scrypture speketh of. By the meanes wherof and because he bare the name of a Chrystiā brother therfore heuen as he behaueth hym selfe nowe, and as he lyueth, so must we be reputed of the vngodly and such lyuers must we be called. Yf he be a breaker of peace, a maker of sedicio a dyō karde, a false byer and seller, a folower of fylthy lustes, a brynger vp of sectes (as God euer suffreth them to be disceyued that wyll not abyde the ordre of his worde.) Then muste we also be called breakers of comen ordre, raylers makers of insurrection, dronkardes, false dealers with oure neyghboures, heretykes, folowers of a fleshlye and carnall lybertie. Yea though all oure teachynge, wrytynge, talkyng and lyuyng to be the contrary. Yet bear we the blame, so blynde is this wycked worlde in iudgement, & so vnthankfull in theyr lyuynge are a great nombre of them that are called Chrysten men (as I vnderstonde) on the other syde

Wherfore to you dearlye beloued in God electe and chosen, to an hye vocacion in Jesus Chryst (euē to be flesh of his flesh, & bone of his bones, to be citezens with the sayntes and of the housholde of God) to you I make this mynone afore rehearsed, trusting, that though neyther the world nor those false brethren (whiche because they were not of vs, are gone frome among vs. i. Johā. ii. & are fallen in loue wyth this world after the ensāple of Demas. ii. Ti. ii

though nether of them both (I say) wyll harke to the voyce of God, whyle it is called. To day but styl harde theyr hertes against gods trueth Wy trust is (as I sayd afore) that ye wyll hold your hād styll an the plough, that ye wyl walke honestly now whyle the mercy of God lendeth you the daye lyght. Ye know ꝓ our Lorde sayd The night shal come, in ꝓ whych no mā shalbe able to worke. Ye se howe our aduersarye the deuell goeth abouee lyke a roarynge Lyon, seekyng whom he may deuoure. Ye se what a nōbre of great men on the one syde, haue gyrded theyr swerdes aboute them and stonde ryght in complete harneste, to fyght agaynst the manyfest worde of god. Ye se what swerynge, what blasphemyng of gods name, what pride, what excesse, what fylthynes of bodye & vylyneste, is vsed, practysed and dayly mayntayned in theyr houses: Ye se, how they cā not abide ꝓ hearyng of gods worde, but blaste and blowe agaynste it, persecute it & cryle it, asmuch as in thē lyeth

On the other syde, ye se what a nōbre of ypocrytes, Antychristes, false pryphetes & flatterynge chaplens are not onely about great men, but euery where (in maner) roare and crye and stāpe agaynste oure Lordes doctrine kepe the people styll in blyndnesse, and fede them wyth drasty dregges in stead of gods worde.

Thyrdly, ye se what a nōbre here be in the worlde, whyche pretendyng to loue gods worde (by theyr outwarde hearynge, readyng, and talkynge of it) lyue cleane contrary agaynste it bryngē not forthe the worthy frutes of repētaunce, are as great swearers, as fylthy, as ydle, as couetous, as disceatful in bargaynyng, as vnapte to all good workes, as they were afore they knew the trueth: And by thys meanes

is it come to pas that thorow such vn christen liuyng, the good word of god is more suppressed then either thorow the crueltye of tyrauntes, or flatryng lyes of ypocrites: All whych thre sortes of enemyes, because they are not of vs, but without, therfore wyll I haue the lesse to do with them.

But of you (deerly beloued) wyll I be bolde to exhorte you, for ꝑ tẽder mercy of God, that (in consideracio of the premisses) ye wyl walke godly and worthely in thys wicked world, continuyng (as I trust ye do) in stedfastnesse of the Christen fayth, in feruentnesse of loue toward God, and towarde youre very enemyes for his sake, In lokynge assuredlye for hys promises, beynge pacient and ioyfull in trouble, ernest in prayer at all tymes, ready into true obedience, to kepe al good ordere, to be exercised i al good workes, euery man accordyng to the estate that God hath called hym vnto. As many of you as are called to office and comen auctorite, to beare rule, or to geue iudgemẽt in causes of the comen welth, be diligent in your office, Roma. 12. punishe the euell, and mantayne the Good. 1. Peter. 2. Roma. 13. Accepte no persone in iudgement alowe no false accusacion shed no innocent bloud, Exod. 23. and heare the smal as well as the greate, Deutron. 1.

As many of you as are called to the office of preachyng, folowe the Apostles counsail: take hede vnto youre selues, and to all the flocke, in the whych the holy goost hath apoynted you to be ouerseers, to fede the cõgregacio of God &c. Act. 20. Fede Christes flock which is amõg you, and take the ouerlight of the, not as though ye were compelled, but wyllyngly: not for the desyre of filthy lucre but of a good min-

de: not

be not as Lordes ouer the paryches, but to be an enlample vnto the flocke. 1. Pet. 5. To cast awaye vngodly and old wyuysh fables to be vnto them that beleue an enlample i the worde inconuersacion in loue in the spirite in fayth in purenesse: To geue attendaunce vnto reading to exhortacion to doctrine. 1. Timoth. 4. Studye to shew youre selues to God laudable workemen whyche nede not to be ashamed 2. Timo. 2. All other estates among you I hartely exhorte & require euery one to do their duty As subiectes to be obedient & true to theyr princes and hyer powers Roma. 13. 1 Petr. 2 Tit. 3. Men to loue theyr wyues hartely as they are taughte. 1. Pete. 3. 1. Tess. 4 Ephe 5. wyues so to behaue them selues as it becommeth women that profesle godlynes thrwe good workes. 1. Tim. 2 that theyr chaist cõuersacion may wynne the wycked. 1 Pet 3. Men to deale gently wyth theyr seruauntes. Ephe 6. Colo. 3. to bryuge vp theyr chyldren in the nortoure and doctrine of the Lorde. Ephe. 6. Deut. 4. Seruauntes to be faythful, true and obedient to theyr masters Ephe. 6 Coloss. 3. 1. Petr. 2. ỳ they may do worshippe to the worde of God in all thynges. 1. Timo 6 Tit 2
And yf we thus behaue our selues euery one in his callynge then shall it come to pas that euen they whyche now blaspheme vs as euell doers, shal at the last be ashamed of theyr parte, and conuerte from theyr owne euel wayes, to the true fayth and lyuyng whych is taught in the worde of God To whom for his infinite grace and giftes therof be honour and prayse now and euermore Amen

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